M2445
Barn
Thursday night
September ~~May~~ 9, 1974

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: So - this is a little change from lunch, so you don't have to eat; if you would like to smoke, you can - but make an exception, as much as for ordinary life as you would prefer. It doesn't mean you have to smoke... (chuckles) Orage was a -- I've called him a chain-smoker/ Piedmont cigarettes one after the other; and of course we smoked also Piedmont (laughter). Well, don't you all start to smoke a pipe then!

So this will be at least for September, we will have this evening; the reason for it I think Robert explained yesterday for -- I felt already for quite some time that the different activities were interfered with, so that when they planned for Thursday, well, we couldn't do that because we had to be there for lunch, and so maybe there was a delay in construction, putting a roof on the house or putting cement, and whatever it may be/- now at least you don't have to worry about that. Your next worry is that you get too tired and that you are too tired to have a meeting tonight. And then of course there is the interference with the small groups which have been meeting on Thursday evening, I think that was just about the only evening that was free, more or less. So now we have accomplished something. Monday, Tuesday, Wednesday, Thursday, Friday, Saturday evening every... no, Sunday is the only one that's left. Isn't that a wonderful schedule? (laughter) Fortunately you don't have to go to every one of them, but I think it is very good we have these meetings; also perhaps good they are at the end of the day, so that maybe you can come to a meeting with a review of the day itself, or when you are accustomed to come in a small meeting, that you bring to this meeting your particular questions. Whichever way it is, I hope it will be

lively enough. Excuse me for talking a little bit as if I'm talking through my nose - the acupunctural treatment is a little bit too much for my eyes - not too much, it is-- it affects my eyes and my forehead, and it has taken on the appearance as if I have a cold, and it isn't. So after a day or so it will leave me and I hope it leaves my eyes a little better.

What will we talk about? About your Work, of course. That we must now be quite clear, heh?, that you talk about Work, efforts you make; you still make descriptions of it much too serious - perhaps that's not the right word - much too involved; you don't make it simple and because of that you go into all kind of descriptions - you should not do that. You should talk about your attempts in a very simple manner, because it is a simple possibility, a simple attempt. Only gradually will you learn how to make the attempt really more efficient. But you make many tries and you judge by the results if the attempts are right. The result in this case is the kind of knowledge you get about yourself; that's all you are looking for. In the beginning, when you wish to educate this "I", when you wish to become acquainted with a certain function of part of your brain which we call an "I", but that has to develop - when it starts out without knowing really how to function and having to give it a great deal of attention in the form of your wish to want to Work, that then after some time when this "I" becomes more fit to observe you, with other words that it has grown up, you can expect the results to be better. How long a period you have to go through before that will take place I don't know; but there's no question about it that the "I" does not function very well in the beginning and that the impressions you receive from this "I" are not exactly correct, are mixed with a great deal of ordinary unconscious

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functioning of your brain; the "I" is not free as yet from the rest of the brain, and whatever the difficulties there are now we have to realise that it is a long road before you really understand a little bit more about the method and to make the method in application more efficient.

But that's neither here nor there because you can start making attempts from the very moment that you hear about it, and there is no particular reason to-- to have any kind of a discussion when something is given and said "Do this and do that" and you do it and don't think about it any further than just do it. Now, what does it presuppose? A wish to want to do it, and that goes of course much deeper than just a little bit in your mind, and you're not clear, I think, judging by your questions, about what is the real reason that one wants to Work. You see, we have-- we get impressions through the five sense organs, and they get into my brain also, and they gave me-- they give me also facts of my existence. There's no doubt about it: impressions are recorded and they are then stored in my memory. The only trouble with them is that they are subjective. By that I mean: they are not pure. That is, an intellectual attempt of recording is interfered by a feeling and sometimes even by the physical presence of my body. Now the reason I want purity is simply that the use has to be such that the foundation for which such facts are used are going to give me all the time the same result of solidity and reliability. I say it that I want that to be absolute when I want to build something on it which has to be more permanent than my ordinary life. But that doesn't as yet affect me in my wish to want to Work, as quite a different aspect; it depends entirely on the way you live, on what you are, what you think about, what you feel about, what you hope you will be able to do with your life, and it has to do with your

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life on this earth and a realisation that perhaps during this lifetime on Earth, something else has to be done than just living your life. Now before one becomes convinced that that is really a necessity, a great deal of water will have to flow over the dam. You have to become really a person interested in such questions. You have to know that maybe that would be a solution for yourself when you have problems about your life itself, your own life. You have to have some kind of philosophy so that you can consider life of other people like yourself. Maybe you have to be a little religious about it. Definitely you don't want to be too psychological because you don't want to go too far in the past of wanting to find out why you are now what you are, because Work means a pragmatic application of a method, right now and not yesterday, and not basing it on yesterday; today, whenever that moment happens to come that you wish to apply it, there has to be in your being a very definite desire as we say for wanting to grow up, that is to develop, to evolve, to become something that one is not now but for which the opportunity is given and where it is made clear where it might lead to. About that you have to have your mind made up, first a clarity of what is involved; then you have to have your heart made up with having a real wish to do something about that particular aim.

And so people should never try to Work unless they have an aim, that once and for all you are, as it were, committed to that aim/as yet not to a particular method; it's an aim to see what is the purpose of your life on Earth, and it is a belief that you can have about the possibility of a development again included in that aim that you happen to have in mind. The aim may be based on what you have read, what other people have told you, what other people who

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have told you in a certain way, convincingly, so that you become swayed by them, have appeared in yourself, as a result of thoughts or feeling connection, with different problems of suffering or whatever it may be, and we simply say that a man has to be with that kind of a colour, otherwise he will never want to Work, and even if he starts out with a little bit of that, he must stop after some time because he has no rime or reason to continue.

So that includes this; if one wishes to start and have -- has a definite aim, he also has to realise that that aim is not reached overnight or even over a long period of time. So the aim has to be far enough, so that when you stop because you don't like it any more or you have no particular interest, that the old story of Where is my aim is still true, and you still consider "Have I reached what I set out to do?" and if you haven't, you still should have an impetus and a wish to continue to Work. But quite possibly at such a time, you have no more desire because the energy is used up for different other forms of life manifested by yourself in behaviour or in feeling, or in your mind, and when the energy is used up, there is no further desire for any other kind of a wish, quite definitely not for something that will have to take place after you die.

Now if you could see that the wish to understand objectivity can also be of help in your ordinary life when you are unconscious, that is really something that will enable you then to have a wish for yourself in this life on account of which you would like to obtain objectivity. Now about that you must think really: can you have a reason that is almost immediately visible if the reason is translated into an activity, and will it give you

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a result for yourself that you feel is worthwhile, even if it is not connected immediately with the building of a soul. Then we are simply interested in what we are on this Earth; and then the consideration which we then call of course "living unconsciously" involves, for oneself, that what I see I am, and to some extent I have to have a judgement about that kind of a condition. Sometimes I say I like it, or I don't; each person has an image within himself that he wants to become something that he is not as yet; that is as old as the hills, because a little child has that image. He grows up to be a man of six foot or whatever it may be that he imagines he will become, he sees his father and mother and he hopes he will grow up the same way. Feeling is exactly the same: one has a wish to develop one's feeling and include in that feeling as much as you can about willing-- willingness for oneself to be what one can be.

Each person is selfish; it cannot be helped because you have to protect yourself; if you don't do that you have no further wish to live. As long as there (is) a wish to live, you protect yourself, you're selfish and you have constantly the wish to see that your feeling is still functioning. As far as your mind is concerned, I think there is a great concern among people in general that they want to distinguish themselves by being a little bit more clever than someone else. I think that's inherent for the simple reason that it gives you pride, and that kind of vanity strokes you the right way and whenever someone else mentions it you purr like a little cat. I think it's quite alright - I think it is very human, and I think it's idiotic to feel you shouldn't be like that. It's always a question how much; it is perfectly alright to feel hungry and feed your stomach; it's quite alright to walk out in the cold and feel or sense with your body that it is

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too cold and that you want some heat and go inside and start a fire in the stove. It's quite alright in relationship to less different people that there is an exchange not only on an intellectual scale; that you wish to have an understanding, we call that now, as a result of a feeling, as if there are two spirits who meet each other and have an understanding between them which need not be expressed in the form of words. We are perfectly entitled to enjoy certain things that affect one, and if it is esthetic, maybe it is of more value but in any event I can be affected by the wonders of nature and by the beauty in the world in general when I see people do certain things, or heroism, or the desire to sacrifice for a very definite purpose, or whatever I can read about such things, I am affected by it and it's quite right to be affected. Intellectually, it is a marvellous thing to be able to have a mind which can really think in the way we mean it, also to have a good memory, and I think it is quite permissible to be a little bit proud when you are clever with saying certain things a little unusual and be admired by someone else.

All of that makes up a personality, and he can grow and he can grow into that and develop any one of those three centres to the extent that he wishes and it is not harmful. (Excuse me for....) But you see, when we talk about Work, we do not talk primarily about such people, because all of us are that, one, two or three; Work requires something else in a man, not only the realisation that he is born here for a purpose of having to live and make a living, but for an entirely different purpose comparable to his wish for procreation, he then should have a wish for the continuation of himself, not by means of creating something between father and mother, but something that is his own and becomes for him his child, in the

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beginning, and he wishes to call it "soul" because that connotes that he is then, in that soul if his life could continue, free from the bondage of Earth. So it has to do with a wish for real creation of something of art, something that has not as yet existed, can exist within him and has to be born within him by means of certain rules which he tries to understand.

Now if there is nothing of that kind in any one, my advice is always: Don't make any attempts to Work; even if you have tried and after some time it has run dry, don't try to Work then; wait until you feel you wish really to consider that question of a creation, of an evolution, of a continuation of yourself, so that then you can see that this life on Earth cannot have an end with your death, but that it is a continuation of something else which you also call life and continues to exist also for certain reasons. And so the difficulty that is there that I cannot Work or I don't know and it used to be better and it isn't, is a question only: How much have you changed? What is it that has been taken away from you which originally was there and now is pushed in the background? There is no use having meetings among people who are saying that this week they have not done anything, or: Today, I didn't even think about Work. You know when that happens, one should not come to these meetings. These meetings are, I say, mesoteric; there is already a threshhold, you have open-- gone across, indicating that you are interested in some form of permanency, some form of eternity, some form of infinity; that you have considered the different dimensions of your life in space and time and were not satisfied to be enclosed in such dimensions. That you have looked at yourself every once in a while and made distinctions between surface and essence, and perhaps that what is more essential than anything in your life, which is your own life itself, concentrated in a

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certain place. Unless you have read here and there about these kind of things which we in general call "esoteric knowledge" and you were interested in it and wanted to know more about it, all these things are necessary for Gurdjieff's ideas if you want to become a member of a group like this, and actually can exchange then, whatever your attempts may have been for wanting to find out more instead of just soaking it up and not do anything about it.

I become very emphatic now; I don't want these groups to continue unless you honestly keep on talking about your attempts to Work. I will ask the different moderators to stop short anyone who has a certain question which is no question at all, which is just a little bit of nonsense that one talks about when it turns out that theyhave not even thought about Work, not even tried it of course, maybe sometimes not wish to understand it, and when they don't <u>want</u> to understand it, also then they don't belong to this kind of group. I say this for a very definite purpose; we have to learn how to say "Yes" and also how to say "No"; it's absolutely necessary for the continuation of any group that it is built up with members who will continue to say "Yes" to the continuation of a group. I have to start to make a sharp distinction between those who are with us and those who are against us; those who do not wish to have anything to do with us and those who actually want it because they see the importance of it for themselves. That's the reason I mention it; there is no use for me to fool myself, to hope for the best after many many years of having talked about Work in a variety of different ways, and so many tapes that are there which can tell you about it, there is no use for me to be foolish and expect more than I can expect because I wish to have my own feet on the

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ground; and then when there is a little group who can gather in the name of Gurdjieff -you remember that Jesus made that remark, that Jesus himself would be with them if they met in the name of God; and so I think that if we gather together in the name of Gurdjieff and Beelzebub, there will be something in that kind of a group that will help to lift the level of our beings just a little higher, regardless of the difficulties that are involved; but you see now, immediately that that can only be based on the seriousness of an attempt. If that isn't there, it would be far better not to have this Barn.

So I put you under an obligation, particularly when you want to come to this meeting on Thursday. We will have questions and answers, because perhaps that is most helpful: I've said several times already, I've talked long enough and there are enough of such so-called lectures; Asking questions can come from your particular state of being in relation to the attempts you must have made for the understanding of Work on yourself. When those questions are asked in that way, I will answer whatever I can in the way I can with an understanding I might have of the question itself and where it comes from, but if you don't ask questions, I reserve the right to send you all home. I do not wish any silence; I want a continuation of a question during which time someone else can formulate another question, and if you cannot do that that way you can have it on a piece of paper and read it off; whichever way you want to do it but I would like to have a meeting like this continuous with questions and answers exactly the same as I keep on talking continuously - I don't stop! It would be quite idiotic if I sat for three, four, five minutes and you waited until I found the next word. So that's the obligation; I hope you

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understand it; I hope you can work with it, I hope you will conform to it; I hope you will help me, who started this kind of a thing, in forming a real group of understanding, afterwards becoming more and more a nucleus where people can talk and wish to talk, because they need it for their own development. It is a large group and I know several people will not be able to ask a question; there are others who never can ask a question because they are too bashful, but their attitude can be correct - but there also should be many who have questions when they work, and honestly I expect now those who come to this group wishing to work during the day, and that it then can produce some results of those attempts of what they have tried - then they can dot the "i" and cross the "t", otherwise it is all very much like palaver and I have no interest in it. Who has a question?

Idell Conaway: Mr. Nyland - it's Idell. Last week at Robert's meeting I asked a question about a presence and I went home determined to try to find out for myself -

MR. NYLAND: That was the last week, Wednesday?

Idell: Yes

MR. NYLAND: Ya. Didn't we talk a little bit about it on Thursday?

Idell: Not directly, but you did talk about it.

MR. NYLAND: No, but indicated it - ya, okay.

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Idell: Well, this week - well, I want to describe it because of the results-

MR. NYLAND: Because of what?

Idell: The results - that's my question, really - but at any rate, for a period of time in a simple situation but around people, I had some sort of feedback from what I think is an "I", for a long period of time or what seems like a long period of time, and my effort was to simply - although it was definitely an effort - is to insist that this, this me be an object and something else then took the other half of that and I moved very often, and there was something -- something else with everything that I did, and if somebody asked me if I had a result, the only kind of answer I could give him is it was just incredible food, and I don't know quite how/I mean that but it's given me so much almost heart-bursting, it's like - it's like food like a feast and yet I don't know that really that I would call any observation going on exactly...

MR. NYLAND: No, it's quite alright - it's quite alright, there can even be an "I", if you want to call it that way you simply use that word. If you want to consider something as an entity which at that time is present to you, it is also alright; it is only a beginning of something, it is very - almost enjoyable because it is a feeling that one has that actually that what one is doing in ordinary life is protected, taken care of and is actually, you might even say seeing / without you knowing if it was observing you or not; it gives you a very good feeling of more - more solidity with yourself and something else also exists which is benevolent towards you - you understand me? Because that is the description of this kind of experience, and there

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is really no particular reason to say: It's only a good step. It is, and it is not as yet sufficiently developed in giving you the full value of what the experience could be, because then the present of that what is of a certain quality, and we call it "I" simply for lack of a better word, and it doesn't matter; it is something as of an entity of a different kind of nature in oneself which is present to one and which you are fully aware of, then it is there; it may not give you at that time the kind of information about yourself which you would wish, so the accent is much more on the "I" than on "it"; therefore it is not as complete as such an attempt could become and should become, because after all you want to know about yourself, under the influence of whatever information you get from that what is present to you - you see? But it is a good thing to have as an experience, I think it is fully as good as a person who experiences a moment of an awareness accidentally. Also for that he is not responsible and that in itself is not very much what it can give him because it disappears as a flash of lightning, nevertheless it gives a very definite insight of a panorama of one's own life, and so this also is of a similar nature. How it happens to come, many times I say it is by the Grace of the Lord, and that satisfies my conscience, because then I don't assume that I was the cause of it, but for me it just happens, and I'm extremely grateful when it does happen because it gives me the enormous desire to-- to investigate further, to go on further, you see? but at the same time I'm very grateful for a thing like that happening.

Idell: Well, I was able to try again the next day and I was able to bring it back - to some extent - but not in that continuous way.

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MR. NYLAND: No, you cannot -- usually you cannot repeat it (coughs).

Idell: Well, it depends on the -- but it was in the sense of the way I made the effort, by, as I said by becoming an object.

MR. NYLAND: Which is right, by becoming the object would mean that you -- the only thing that is of importance is that what would observe you, so that as I say the emphasis is on "I", and the emphasis should be on your object, which is you.

Idell: How can I --

MR. NYLAND: It is a relationship; if it can exist for a little while and you actually could consider that as if you pay attention to an "I", with the attention as energy which you have with a wish within yourself, then you can go from that "I" to that what you are as an object; you can use it as a searchline, going from one to the other, to the other, and going through the relationship itself, which means that I have to keep on remembering that I'm interested in objectivity.

Idell: I see...

MR. NYLAND: You try it, because you become -- can become active with having this state, and in the activity of your body the object becomes worthwhile to consider, and then that what is, I call it now an enjoyment, you know, it is something that is actually lovely for oneself, one wants to utilise that also for another purpose, not just for the -- looking at

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"I", you see what I mean? Try it slowly, it is very tender, you can lose it any time, but don't hesitate to try to-- to use it for that purpose. Alright? Good.

Judith Reiguel: Mr. Nyland? Judith Reiguel.

MR. NYLAND: Yes, Judith.

Judith: How can I make a connection between what I experience as awareness, which I call, as much as I know of, "I" and the way you talk about it as an objective faculty, and the way Gurdjieff talks about it in the end of All & Everything as the totality of the results of the manifestations of the other three personalities?

MR. NYLAND: The other three what?

Judith: Well, he describes what a man should be and that he is made up of four and he calls them personalities, and he describes the first three centres in the sense that the fourth is -- is the totality of the results of the manifestations of the other three.

MR. NYLAND: Ya - you understand that?

Judith: No, I can't put them all together.

MR. NYLAND: You have three centres, and they in themselves develop up to a point where they are capable of fusing, then in the fusing they form

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an entity which is man n°4.

Judith: He calls that "I"...

MR. NYLAND: It is the "I" because the "I" is instrumental in doing that; the "I" becomes the level of the being when the three centres, having full grown, are united. I don't want to call it "Man n°4" really, because that we reserve for something else; but in this case there are 1, 2 and 3 quite definitely as separate units which then, when they are combined in the state of fusion, becoming one, form an entirely new level of being which then is not like a personality, it is the totality of all three personalities and in accordance with ordinary natural law; when that happens, the new personality does not have the qualities any more of any one of the three. But that was only a question of a difference of definition.

Judith: Can I say at this point that I agree to that of what I know now as "I" ...

MR. NYLAND: No "I" keeps on functioning, wishing first to be created and then to be aware of the activities of the body, the activities of the feeling and the activities of the mind, wishing to continue to accumulate information about myself, which information is given to me for further building up that what still is potential and can be grown out, can be growing up like a kesdjanian body and like a soul body. I do that by means of first this information that reaches me through observation, but then I wish an "I" to be there as guide with me and we have called that participation, that is actually on the spot, like Beelzebub goes to the

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Earth to be there on the spot and help mankind to overcome whatever difficulties they were in. We also follow that by (an) other period in which there is a full-grownness already of the different centres, much more full-grown than they have been before, because this experimental period is at the end of the Do-Re-Mi of even the intellectual one, which means also that the Sol-La-Si as a result, the continuation of Kesdjan also exists; so in a more full-grown state, this experimental period is used for seeing how I am, my personality, in a state where I'm not familiar with that what I am naturally, but which nevertheless can exist for me in the framework of my nature. That leads to the possibility, at the time when this experimental period is over, that I have exhausted all possibilities which are naturally possible as a total and now by me, having been assigned to my nature, at that point there is a chance where -- that the three already start to combine. Physical body is full-grown, kesdjan is full-grown up to Si-Do, physical is also up to Si-Do, soul-body is up to Fa. The combination of those two-and-a-half start a certain state within myself which transgresses the condition of Earth; it is then already ~~free~~ from the bondage of the physical body and all it has to wait for is the freedom from the kesdjanian body. At that point of Fa, there is the beginning of the fusion of those two full bodies and a half of the soul, under the influence of an "I", the "I" functioning as the Si-Do of an intellectual body, that is the full-grownness of a soul is the same as an "I". This influence from the Sol-La-Si of soul helps the kesdjanian body to die to itself and utilise the energy which is available in kesdjan for the further fulfilment of the Sol-La-Si of the soul-body. I hope you understand that because if there is two-and-a-half and the energy is sufficient for the Sol-La-Si of soul, the soul also becomes a body and then

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there are three on an equal basis and they can become one. At the same time the connection is made between the natural way of existing in our solar system with that what is of cosmic value in the next level of universal existence. Is it too theoretical?

Judith: I knew it would be, but thank you very much.

MR. NYLAND: (laughs heartily) Alright? We can put it on a piece of paper... Do you have to turn up?

(end of first half of tape)

MR. NYLAND: The only reason that Gurdjieff still calls it a personality is that that fusion entity still has the form of a personality; it only sheds it when it gets -- gets into the cosmic realm.

Judith: It sheds the form?

MR. NYLAND: It sheds that form, but the form has become less and less dense; still it has that form. It's the only explanation of seeing spirits as human beings, because spirits are still in that transitory state of an astral level, they are not (yet?) in the cosmic level.

Judith: Thanks very much, thank you.:

MR. NYLAND: Ya - at that place you see one keeps one's name but loses all form of that kind; the form is then completely spiritual in the cosmical realm. Ya? .../...

Mostafa Shahroozi: Mr. Nyland - this is Mostafa. When I make a Work attempt, I become much simpler during the rest of the day, as if my ordinary desires -- desire reduces to a minimum, in other words food and you know, to feed my body and breathing air and sleeping would be sufficient for me; I become much simpler in other words, but the question is, when I make a Work attempt and I wish for something to be present to me and registering, I remain like a - I call it "fool" -

MR. NYLAND: Remain like a what?

Mostafa: I remain like a fool -

MR. NYLAND: A fool - ya...

Mostafa: And I feel like I'm expecting too much, because what I wish for is much higher than I can understand.

MR. NYLAND: Ya, but you understand that you're not impartial, and you call yourself a fool.

Mostafa: Right.

MR. NYLAND: You have to accept yourself for whatever you are and not have to call it a fool, because you always can be made an object for any kind of an observation, so if the "I" is sufficiently developed, it doesn't care at all if you are a fool or not - the fool is the definition of this earth, and it becomes a definition for yourself in regard to an aim

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you would like to reach; all of that is right: you can say I'm a child, or I'm foolish, or I don't know enough because I don't have the wisdom, but you see then it doesn't have the connotation that we usually add to it; when you say he's a fool, he's kind of stupid, dumb, heh? If you just say I'm foolish, no more, it's alright. / (Mostafa: "Ya, that's...") You have to get the stigma out that -- that smells of partialities. It's good if it changes, but don't look too much at the change right now; keep on Working for yourself so that also you can more and more accept the state in which you are and that that will give you the knowledge of that what you are, you can Work with. The whole problem is first, what are you now, when you are an instrument that you want to use for a different purpose? (... ? ...) many times, you clean up a laboratory without doing any experimentation, but everything has to be absolutely clean, otherwise you can't work with it. If the glass-- the flasks and the and the test tubes and so forth are not clean enough, how can you expect any kind of a reaction to be pure? So I keep on accumulating such data about myself and I use the word fool, stupid, ya, but that's me and so forth, and continue continue! (Mostafa: "Yes, okay") Alright? / Don't think too much. Change your thoughts into an awareness, it's not so difficult. Ya?

Mostafa: Okay.

MR. NYLAND: Good.

Neil Zim: Mr. Nyland? It's Neil Zirn.

MR. NYLAND: Yes, Neil.

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Neil: I was thinking about this question for a few days, I think it's the one

MR. NYLAND: A little louder I think, Neil...

Neil: Okay - I've been thinking about this question for a few days; I think it was a few weeks ago you said that it would be desirable if we, when we came to a meeting, could describe one about ourselves, and use an illustration of perhaps saying that yesterday at this time I was foolish, or something like that, and it's been confusing me in the same way that for me to say/it seems would be using partiality; when I make a Work attempt, I don't get that kind of information.

MR. NYLAND: No, that's right - I explained that to Mostafa, heh?

Mostafa: Yes.

Neil: That's right, well --

MR. NYLAND: We talked about the same thing; that you can say "I'm foolish" simply say I have a black head; even without wishing to change it, just accepting that it is there. So you are quite right: when I call myself a fool, I'm partial, but that partiality, when I become used to myself being a fool, gradually the foolishness doesn't stand out any more as foolishness but just as a characteristic. You see it'll be a very long time before I can accept everything that I am, including the activities and the forms of behaviour, without any particular association; it will take a long time,

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I can't help it. If I look at myself in the mirror, I will have criticism of some kind or a like or a dislike, whatever it is it's very difficult to become even impartial, having a wish for impartiality, let alone actually experience impartiality, but for the time being I use ordinary language and I don't pay too much attention to such a language, not in the usual way, so a fool doesn't mean I am really a fool, I am just a little foolish. Alright Neil? Ya.

Paul Sengir: Mr. Nyland? It's Paul Sengir.

MR. NYLAND: Paul Sengir?

Paul: Sengir. (laughter) We talked about that at the beginning of the meeting and...

MR. NYLAND: A little louder, Paul!

Paul: We've talked about this in the beginning of the meeting and... sort of bother me and I was thinking about it for quite a while, and I had an experience which / (still provided?) quite a-- much more than usual in that it relates to the degree of impartiality in an experience, and the experience of or that I want to talk about (...) had gone to bed and I was wearing a....

MR. NYLAND: I can't-- I can't really make out very much of what you are saying...

Paul: I'd gone to bed and I was kind of tired and...

.../...

MR. NYLAND: Oh, you see I missed that.

Paul: Pardon?

MR. NYLAND: I missed it. I didn't hear you were going to bed. (Laughter)

Paul: I'd-- I'd made an attempt and/there I was -- was to me an experience, although it wasn't - er - complete, in the sense that there -- my body exists and I'm not sure if I was there, I'd made...

MR. NYLAND: Wait a minute, Paul, are we going in another direction? You're not quite sure you were there, you said?

Paul: I made an attempt to create an "I" and my understanding (was there?)

MR. NYLAND: Ya, alright. In bed?

Paul: I was just going to sleep.

MR. NYLAND: Ya.

Paul: It was just before I had gone to sleep, and I had an experience of my body existing there and at the same time something -- usually it's not really very pure and clear and this-- it this one time instead of continuing to try to make the attempt I just let go tired and go to /sleep. and as the experience continued in which there was-- something came

.../...

out of me that was I would say a dialoque and yet this experience continued in which part of me was critical of what I had done earlier and it was...

MR. NYLAND: Paul, was it an out of body experience?

Paul: No, I wouldn't call it that.

MR. NYLAND: No, but you were half asleep.

Paul: Well, I was tired but I wasn't asleep; I had laid down and I was-- had my eyes closed and I --

MR. NYLAND: Good. And then what happened? You had some part of you that became critical about what you had done during the day?

Paul: Well, that's what I don't understand, that the part of me that was aware of me --

MR. NYLAND: No, no no - you can't use that word -

Paul: To a degree that is the question is the degree of impartiality.

MR. NYLAND: Exactly, ya. You have to be quite sure that there actually was that kind of an entity which you call "I"; you also have to be quite sure that it is functioning in observing you, and that that observation is actually impartial. You cannot say it because it didn't take place.

.../...

Paul: The experience that I had was an experience of seeing my body existing--

MR. NYLAND: Ya, that's about all;

Paul But the question comes then / as to that was not -- all these other things were going on in me that -- that were also going on and yet the experience was that and it /was...

MR. NYLAND: No, Paul, it really has very little to do with Work; it may have to do with a little bit of astral knowledge or a little bit of out of body experience, a little bit of floating between physical sleep and a state in which we so-called awake, things of that kind, drowsiness and so forth, in the first place you were not all there even as a personality and there was / quite definitely no "I" at all. This "I" has to be continually created and there was nothing in you to create it.

Paul: Mr. Nyland? The reason I brought up / that experience is because when I do make an attempt and I do make continuous attempts, that same when I have what we talked about earlier about results and about, not exactly a clear separation but an image, as - I don't know if you can remember the conversation?

MR. NYLAND: I no no not -- but at the time I said don't dig so much into that; come back to ordinary life whilst just saying I'm here with my feet on the ground and I make an attempt in objectivity, and then you are quite sure that at least for a flash of a moment there can be an "I" observing you; but there has to be that state of a taste of awareness. And do not continue to imagine something else; if it comes in your mind you say "No, this interferes

.../...

with my Work" - I think I mentioned it to you at that time.

Paul: That was what I mean because usually my attempts are very tight in the sense that...

MR. NYLAND: They can be tight, it's alright - you can be serious for five minutes, that you actually want to make an "I" and have that "I" do something and feed it as it were continuously because of your wish; that is alright, it will make you a little bit cramped, you might say - a little bit too tight, but that doesn't matter as long as you have a certain result of an observation, of a realisation of you existing as a -- as a person, as a body. And you have to go towards that direction, not the other; don't be - it is sometimes a little temptation, you know, because it looks as if it is a special kind of supernatural experience. I-- I don't believe in them too much, Paul.

Paul: I - I - well that really wasn't what I was -- in -- the question was about, the question was about...

MR. NYLAND: Good - then, then if you don't want to think about it that way then only think about Work the way you know, and apply it.

Paul: Well, how do you go about, as far as making attempts there is is something that over a period of years - becoming more impartial?

MR. NYLAND: By continuing - practice makes perfect. I gradually find out what actually is the nature of such a-- such an attempt or an experiment.

.../...

I gradually, by the continuation of the creation of an "I" and giving it Work to do, the "I" learns how to observe properly without an admixture of unconsciousness. It is in the nature of it that I-- if I continue on something that I have -- that I learn, dexterity - you might call this psychological dexterity if you like - the reason why one continues is of course twofold: one is to develop the "I" to its full maturity, and the other is the continuation of finding out what I really am, and when these two come together, then I have a desire to continue to Work.

Paul: Thank you.

MR. NYLAND: Alright Paul? Ya. Good.

Linda Huntington: Mr. Nyland?

MR. NYLAND: Ya? Who is it?

Linda Huntington: Linda Huntington.

MR. NYLAND: Who?

Linda: Linda Huntington. I -- (laughter)

MR. NYLAND: You have to talk loud!

Linda: I was listening to a tape in which you were talking about aspiration going over into inspiration and in that tape, you said a lot of things and

.../...

one thing that you said that struck me was that when you were talking about something outside of yourself as a constant outside of yourself and one way that it could be described is God, from the outside affecting you in your magnetic centre, and that -- and that going over into inspiration.

MR. NYLAND: Ya - is that difficult - to see it that way?

Linda: No, not difficult - it isn't.

MR. NYLAND: No - so why do you bring it up?

Linda: Well, because it affects me in where I have been and where I am at the time, and my question that I was wondering is that, is it possible for a person to use that increasingly for themselves - it's something that I always thought of as -- as very far ahead of me.

MR. NYLAND: Well, say it again: is it possible for a person to?

Linda: Experience that in principle for themselves now.

MR. NYLAND: Oh, I think so - I think so it depends on the impression that is created by that whatever the object is outside of me, how deep it will go and affect me; there are very definitely certain things in existence in nature that touch me to the depth of my being. I've compared it sometimes with beautiful -- like the Grand Canyon, and to look there you stand, and there is something that can take place when one is sensitive to it, as if

.../...

you are completely lifted off the ground or that you feel as if you don't exist in the presence of that what is esthetic, to beauty, or natural without any possibility of understanding it in the least - at the same time it has an effect in one that reverberates within one's magnetic centre I say, because that is where such influences really reach a person when they go through the particular essentiality. In order to be really touched, that I won't ever forget it, that what is then, is touched within me is my magnetic centre. But if at the same time when I am touched there is a desire that this particular aspirational force which reaches me from the outside should be used or has a meaning for me that I ought to do something about it, within my magnetic centre I change it into an inspirational force. Alright? I think I'm saying the same thing as what you've said.

Linda: I guess so.

MR. NYLAND: So we agree? Linda: Yes.

MR. NYLAND: Alright.

Linda Huntington: Mr. Nyland?

MR. NYLAND: Ya?

Linda: It's Linda Huntington.

MR. NYLAND: That's the other Linda, heh? The same? (laughter) Same Linda? Ya? Say it again (laughter).

Linda: I'd like to know if it's possible for something - you see, I don't really understand what's taking place in myself and I wonder if it's possible for something to be --

.../...

MR. NYLAND: Why would you like to define it - aren't there certain experiences that you really don't want to put in words?

Linda: Some, yes.

MR. NYLAND: Heh? No?

Linda: I said some.

MR. NYLAND: Ya - and I think this belongs in that category. I would not even wish to try to put it in words; I think there is a formulation which later on takes place, that is, when an experience of that kind has taken hold of one and actually has created not only that impression within but also has started to gestate in a certain direction, particularly when the inspirational force has started to function, then there is a possibility of an expression, but it will not be necessary to put it in words; it can be expressed in the form of a sigh, if it is body; it can be expressed in the form of a vibration rate if it is a real emotional state, and sometimes it is expressed by one's mind by saying "I don't know" - you know the French saying "Je ne sais pas quoi" - I do not know what, and that is complete satisfaction to leave it alone at that place; it's not necessary to -- to define it really by touching it further. Alright?

Linda: Yes.

MR. NYLAND: Or are you coming back for this later? (Laughter) Alright.

Mostafa: Mr. Nyland?

.../...

MR; NYLAND: Ya.

Mostafa: This is Mostafa again. (Laughter)

MR. NYLAND: Mostafa? Again? (Laughter)

Mostafa: Yes.

MR. NYLAND: Wouldn'it be easier if we give the others a change?

Mostafa: I don't mind.

MR. NYLAND: Wait for five minutes.

Jeanne Sharp: Mr. Nyland?

MR. NYLAND: It's all from the back there - what is the matter for the people in front here? Who is it?

Jeanne It's Jeanne Sharp.

(a couple of people in front repeat: "Jeanne Sharp")

MR. NYLAND: Oh, but you speak so softly already and then you are way back and you're rather small! (Laughter!) Jeanne, can you come a little closer?

Jeanne: Sure, I can

.../...

MR. NYLAND: Or can you talk loud? Okay - otherwise you have to talk through an interpreter. (Laughter)

Jeanne: I just want to know if it's possible to become aware of thoughts...

MR. NYLAND: Yes, it will be - everything in time, certainly; the whole purpose of an "I" is that it becomes full-grown and then becomes really aware of all the activities of a personality; we only start with the body because the "I" for its own development has the best chance, since my body in its behaviour is not necessarily emotionally or even intellectually tinted, that means I do not have immediately a wish to describe it and liking it and I have no wish of identifying it further like I do with my mind;bbut then the next is, I become aware with my "I" of feeling processes; the beginning of that is that whenever I have a feeling and it is expressed by behaviour of my body, I take first the expression of the body and then trace it back to the -- to the origin why the body happened to be expressed; when that is a feeling, then I reach the feeling you might say almost indirectly; and / trying to hold on to this "I" in impartiality, I have a chance, at least a fair chance, that I can recognise the feeling without even becoming identified with it. The same process takes place when the activity of the body is stimulated or -- by the mind itself, that as a result of a thought I have an activity. But after some time and perhaps Jeanne, after quite some time, it is possible that an "I" becomes sufficiently interested in wanting to test itself out to see if it actually can remain impartial in the presence of the greatest partiality that my personality possesses, then it tries to become aware of my feeling(s) in their entirety and the same thing, later again when the "I" actually wishes

.../...

to understand what is the surrounding of the mind in activity which we call unconscious, it is as if that "I" then leaves a little house above the temple and goes around to the different departments of the brain, investigating what is what and trying not to associate with anything that it meets. Alright? If you would -- if you want something to look forward to, it's quite right and the road is there - I only warn you it is very difficult but it's not impossible.

Jeanne: Thank you.

MR. NYLAND: Good.

Ron Hays: Mr. Nyland?

MR. NYLAND: Ya?

Ron: It's Ron.

MR. NYLAND: Ya!

Ron: Several weeks ago you described an exercise involving unrolling the film, where...

MR. NYLAND: Oh, yeah - ya, I remember - was it misinterpreted? (Laughter)

Ron: Let me describe it further. I attempted - I have attemped for a week -- since then to take that time off and look back unrolling the film

.../...

usually over my day and at that time accept myself as I was, or whatever it was that I did at that particular time.

MR. NYLAND: It was not a real acceptance, you know, because it didn't take place at the same time - it is a memory to which you attend-- attach no description, simply accepting yourself as you were, which is alright - it will give you an idea of how you were, but it is not acceptance in the sense we mean it when we talk about Work. Ya? Continue, but give me a picture of yourself.

Ron: For that I found it very useful, because it showed me certain ways that I was that I wouldn't necessarily notice during the day.

MR. NYLAND: Ya, that's right - it is very useful, particularly for the next day, that you are not going to repeat the same film. You understand the usefulness? And it's not that you have a nice little feeling in your mind/you know a little bit more about yourself/- (chuckles) that the proof of the pudding is that the next day you behave differently.

Ron: Okay - that's one thing that...

MR. NYLAND: Ya, that's the difference - a film is very nice to get your life described as an actor during that day, but you continue to act the following day, and you profit then with the more and more objective knowledge you have received of yourself; it has to be followed by that, otherwise it becomes book information, just nice for your intellect. Sometimes a little enjoyment, particularly when you think you have done beautifully.

.../...

Ron: Okay - I have used it; I haven't used it the next day, I've used it for a week

MR. NYLAND: Well it's good to keep on doing it for a week, it will be very nice to see if each day, as I say, if the film is going to be a repetition of the previous one, or that you really can introduce something of your own that you want to change, because if you then change it you see, you have a good association with it: you will then be able to become more observant, because all of that belongs now to a kind of an experiment.

Ron: Okay, that's ---

MR. NYLAND: You understand what I mean? Ya, alright, good Ron. Now Mostafa -

Mostafa: Yes. I don't understand exactly about accepting oneself.

MR. NYLAND: Oooh - can't you think about it?

Mostafa: Ya, I have a little bit of understanding of what it might be, but -

MR. NYLAND: Simply here, accept yourself without questions.

Mostafa: Does it have to be impartial?

MR. NYLAND: Heh? Acceptance means impartiality, ya. That's just a short word for it. What means impartiality is that what you can accept as is.

Mostafa: Thank you.

.../...

MR. NYLAND: Introducing simultaneity you say as is now, that is use of a few words like that. Alright?

Mostafa: Okay, thank you very much.

Betty Greenwald: Mr. Nyland?

MR. NYLAND: Ya?

Betty: It's Betty.

MR. NYLAND: Betty.

Betty: What you just said to Ron about unrolling the film; from what you said I understood that if you unrolled it correctly, that it should be an objective experience -

MR. NYLAND: No, I don't think that's it, Betty --

Betty: How then is that -- well, I got that impression from the fact that you said that the next day you could be different --

MR. NYLAND: It is an objective experience of a recall of the past, because you cannot change any more what has happened when it is then already an irrefutable fact, so looking at it that way you can have an objective experience how you were, I said - alright?

.../...

Betty:: Ya, ya - that's what I meant; now --

MR. NYLAND: Now I see myself objectively, but I also, in the second kind of unrolling, I said to dwell on certain states in which one is, about which one has a certain feeling, wanting to find out how one actually has behaved, having then at one's disposal objective knowledge of a certain kind in a situation where I behaved in a certain way, and judging then where or how deep that kind of performance or behaviour form went to see if I could discover within myself during the day certain states in which I actually touched an essential essential quality. You see? That I can do by means of this so-called second film (?). Then I can say, if that is a film which represents my behaviour, now I don't have to do very much about making this behaviour because apparently, usually it will happen all the time; this time when I now see that it is going to happen, I will now introduce objectivity at the / moment, and then I can behave any way I wish and as a test, I will behave in a certain way more corresponding to what I think I ought to be - then it becomes of help.

Betty: I understand that I -- I've... I myself have been coping with certain ways of being, ordinary ways of being that I see about myself and trying to remember at certain times when something crops up to try to make an attempt, but sometimes, I mean there's inklings of -- of...

MR. NYLAND: Betty, Betty - Betty, you squirm around it; you know it well enough, whenever there is anything that you do and you want to observe it, there has to be objectivity and impartiality: now if there are tendencies or habits and so forth you don't like, you simply are going to observe them.

.../...

If you want to apply Work for yourself, that is the requirement. Then you don't have to define it any further and you don't have to describe it.

Betty: Is my confusion coming from the fact that I do feel that

MR. NYLAND: Ya, but honestly do you experience it - this is what I always emphasize with you, because you keep on thinking about it, you don't have the experience of that kind of [illegible] because you still remain critical.

Betty: That's exactly what I was just going to say, is my confusion -

MR. NYLAND: Ya, that's right -

Betty: - from what you said / is stemming from the fact that I'm critical of the fact that - that it has...

MR. NYLAND: So you have to get rid of that criticism.

Betty: How do you do that? (laughter)

MR. NYLAND: (laughs heartily) By continuing to see it the way it is, and the acceptance of that as you, in reality, in your behaviour - see it many many times, then it becomes so monotonous that you can be free from it. I'm saying a great deal, but that is really what happens. Keep on seeing it but meaning it: that is me, and feeling it, not just with your mind.

Betty: I feel it. (Laughter)

.../...

MR. NYLAND: Just feel it, and then feel it without criticism.

Betty: That I can't do yet.

MR. NYLAND: Ya, that's very difficult; you can use a little -- donkey bridge by saying: That's my mechanicality, then you really don't blame yourself (laughter) - alright? Ya, Betty - it is your problem, Betty.

Betty: I know.

MR. NYLAND: We've talked about it many times. Ya? ... Deathly silence? Come on, children.

Judy Jacobs: Mr. Nyland?

MR. NYLAND: Ya.

Judy: This is Judith.

MR. NYLAND: Enith? (Laughter)

(some voices in front: "Judy")

MR. NYLAND: Ya?

Judy: I experience the same kind of thing that Betty does and then when you talk about unrolling the film and seeing how it can be maybe --/how the

.../...

next day could be better --

MR. NYLAND: This is Judy Jacobs, isn't it? Now I'm right (laughter) but the last time I made a mistake. Alright. You see yourself one day and then the next day - what?

Judy: I see myself and -- what I am and I say: This is what I am and I don't -- I have criticism but I try and accept it.

MR. NYLAND: (laughs) Ya - but you don't accept it yet - you still try.

Judy: Well, there are some experiences of -- of acceptance of it.

MR. NYLAND: Alright, alright - if there are some, fine!

Judy: But then the concept of the next day to change it, I'm confused about --

MR. NYLAND: Judy, once accepted, you will accept it always; if there are changes, you have not accepted it; you leave a little loophole of a different kind of interpretation, or any kind of an association with any other kind of a thought. When it is accepted 100%, it's absolute; it's always that way, there's no further discussion about it. But when there is still discussion the next day, then you have to go back again to real impartiality.

Judy: Well, if I see something and I know that that is a fact and yet I see that that is in the way of how I would like to live my life, then even though there is acceptance, it seems there is a requirement to change that?

.../...

MR. NYLAND: The question of change comes in later, but I was not wanting to talk about this participation process until the observation process was fully understood. The other day when I did talk about it then I knew immediately that people are already participating and they are full asleep. (Laughter) So it's nonsense. Keep on accepting yourself until there is clarity of such acceptance without any further questioning - irrefutable, I said: there's absolutely nothing in my mind or/ in my feeling any more that wants to be-- to consider that different, or there is no wish for wanting to change it. First I want to be absolutely sure that that what is, is. Then, when that is an absolute value, I can work with it, then I can change it. The change is always an indirect one, never a direct. Can you understand that? In theory, can you understand it in theory?

Judy: Yes.

MR. NYLAND: Because it is very difficult, but it's the only way; you cannot do anything direct. Immediately parts of your personality are put in motion and they start to disturb and dirty the attempt, really. Keep at it, Judy.

Judy: Thank you.

MR. NYLAND: We ought to be able to get one more question out of it, shouldn't we?

Tina Near: Mr. Nyland?

MR. NYLAND: Ya?

.../...

Tina: Tina.

MR. NYLAND: Tina - a little louder, Tina.

Tina: Ya. I -- as a result of (...?) couple of things happened ....(?) to (?) I've gotten an idea that my understanding of myself in terms of my own motivations is really quite limited.

MR. NYLAND: It's quite what?

Tina: It's quite limited --

MR. NYLAND: Ya.

Tina: -- quite shallow, and--

MR. NYLAND: You mean the understanding, or the area?

Tina: The understanding.

MR. NYLAND: Ya.

Tina: It's like I think that I know why I behave certain ways, and it seems to me that a lot of the assumptions that I make about my motivations are

I get every now and then a shock or something that's a sort of insight, and I've come to the conclusion that there's something that I should face now that's underlying all that but I have a feeling that it's

.../...

blocked from me - I can't get any real clarity about it, I can't see it, and I don't know what that block is and I don't know how to get by it.

MR. NYLAND: Wait a minute - is that what you observe, is that unclear? Or is it sharp enough outlined that you know it exists?

Tina: It's not sharp.

MR. NYLAND: Not sharp - can you bring it in better focus? If that "I" is a telescope?

Tina: I think that is my question - I don't know how.

MR. NYLAND: Oh - by continuing until you have focused it!

Tina: In relationship to --

MR. NYLAND: In relationship to your behaviour, that is you have to focus on the form. If I am expressive with my hand and I want to indicate that I hate someone, then I'm not wishy-washy about having my hand just like this but I make a fist out of it, ready to hit the other fellow in its face (laughter) - I mean I'm very clear about that and my attitude of wanting to do that and my behaviour is very sharp and so is my fist! You see there is no difficulty about it, when I want to have my object sharp really/so that a telescope can look at it. If I'm wishy washy in the way I speak, if I don't enunciate well enough and I want really to have that observed by an "I", I will make very sure that whatever I say I -- I

.../...

pronounce very quietly and definitely in a certain way. What's the matter with your behaviour that you cannot make it sharp? Of course you can! If you want it - and then your observation will also be very clear.

Tina: So what I should do is to try to put myself in certain situations where this area of myself comes up and to be that strongly --

MR. NYLAND: Dear! Any situation that you believe is a little bit wishy washy, make it sharp. You can apply that to any kind of an experience of your own; you can even walk wishy washily, slur your words, you can look at a person half-way and then turn your head away, or you can glance through a book and not really read it; whenever your discover this of yourself and it can be simply a little characteristic of your personality, you can change it and then without any doubt something in you like an "I" can observe it. Alright Tina?

Tina: Yes.

MR. NYLAND: Ya. And that's the happy ending. You remember now for next week? When you get here you come with questions? Alright? Because as I said and I mean it I don't tolerate it any other way any more. There have to be good questions that we really can get somewhere. Hit the iron while it's hot, as long as I make an attempt and be serious about it, maybe we can make a good group. Good night.

END TAPE

Transcribed: Marie-Jeanne Voysey
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